

உதயதாரகை

உதயதாரகை UTHAYATHARAKAI

1968 ஆம் ஆண்டு மார்ச் 17 23 ஆம் நாள்

எல்லாமே வெறும் பேச்சா?

எல்லா ஆர்ப்பாட்டும் வாணிபம், சமூக சீர்திருத்தம், சமூக சீர்திருத்தம், சமூக சீர்திருத்தம்...

வாழ்ப்பு அளிக்கும் சேர்க்கைகள் மீசாத பற்றிய கருத்துகள்...

எம் எட்டும் சிறப்பின்மை பின்னர்தான் உரிமைகள் பாதுகாக்கப்பட வேண்டும்...

மாண்புமிகு பேரவைத் தலைவர் அவர்களின் பேச்சு...

தன் சிவனாக விளங்கி தன்னைப் பற்றி கருத்துகள்...

இவ்வகையின் பிரகாசனம் கிடைக்கப்படுகிறது...

சமூக உட்பு தாழ்ப்புறம் எல்லாம் உட்பு தாழ்ப்புறம்...

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எவ்வித ஆர்ப்பாட்டும் உரிமையையும் முடியுமா?

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விசுவாசம்

வேத வாக்கியங்களின்படி

வண. டாக்டர் ஜெஸ் பதே

"வேத வாக்கியங்களின்படி" என்ற வாக்கியங்கள், அவை இதைக் குறிப்பிடுகிறது...

மாண்புமிகு (Guide) மனுஷ்யாயத்தம் படிக்கப்படுகிறது...

வேத வாக்கியங்களின் மீது பற்றிய கருத்துகள்...

இவ்வகையின் பிரகாசனம் கிடைக்கப்படுகிறது...

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பலதும் பத்தும்

தமிழர் வாழ்வுக்கு பெரிதும் பாதிக்கப்பட்டு, குடும்ப வாழ்வு...

மேலும் மத்தியில் அமர்திராணிப் போட்டிகள் நடக்கின்றன...

தமிழர் பண்பாட்டைப் பேணி வளர்க்கவேண்டிய வழி...

தமிழர் பண்பாடு வேறு பாட்டாகும்...

இருவர் பகுதி "உள்ளக்குச் சொத்து மல்லியை, மிக்கப்பட்டு பாயி"

வட திருநெல்வேலியிலுள்ள சாட்சியாபுரத்தில், தேவசாயம்...

மேலும் மத்தியில் அமர்திராணிப் போட்டிகள் நடக்கின்றன...

மார்ச் 11 ஆம் அகிராரம் 8 ஆம் வாரத்தின் இறுதியில்...

Table with 2 columns: அரசியல் நிகழ்வுகள், செய்திகள்

The Morning Star

DOGMAS AND DOCTRINES—WHAT FOR ?

By Dr. G. N. R. Nathanael

III—"New Wine and Old Wine Skins"

I am a Methodist layman and I understand that on a Poya week-end in November, 1967, a group of Methodist laymen held a Seminar on the above subject in Colombo. Circumstances did not permit my attendance. However I was very interested to read the proceedings described fairly vividly in the Morning Star of 1-2-67, and the Methodist Church Record of February, 1968 by a fellow layman. At the outset I would like to impress that in this matter, I am writing in a spirit of inquiry rather than one of adverse criticism, trusting that it will prove a source of edification to me and others who may be interested.

Evangelism, as somebody has said, is "One beggar trying to tell another beggar where to find bread". I shall indeed be very thankful if the writer, or

To quote one example, there is the question of private non-fee-leaving schools. In spite of the hopes given to these schools by his colleagues in the National Government, both before the election of 1965 and after, they are allowed to continue with their sufferings, caused by the callous, almost vindictive, action of the Government of Mrs. Bandaranaike of 1960. The Premier continues his Minister of Education is responsible for this continuing injustice to these schools and, what is more, has been described in several quarters as the chief cause of the present mess in Education in the country. It was only the other day that Mr. G. G. Ponnambalam, one of the constituents of the National Government, criticised Mr. Ariyaratne in unambiguous terms for this mess and for his discriminatory attitude toward education in the Tamil areas. Then, again, the Prime Minister cannot absolve himself of responsibility for the "laziness and corruption, favouritism and nepotism, carelessness and wastage" found in several of the administrative departments. One telling example is the Ceylon Transport Board. Why does he tolerate the practice of filling positions in Boards and Corporations with incompetent persons merely because of their family connections or political influence? Is this not the practice which he and his allies in today's Government condemned so loudly when they were in the Opposition? If he is following the same policies and practices of the late Mr. Bandaranaike and Mrs. Bandaranaike, is it not because of the fear of losing votes in the next election? We would plead with him to rise to the full stature of fearless manhood and to do the right and the just, without unnecessary trepidation about political consequences.

In the words of the Report, 'Christian Students and the Asian Revolution', quoted by the Ceylon Churchman: "It seems to be the desire of the history that the Asian nations should in modern times evolve into anti-racial multi-cultural multi-religious communities. At least the logic of circumstances seems to demand it of many countries in Asia. The evolution of such communities requires great vision, leadership and statesmanship. It means that the values of humanity must be placed before those of a particular group or ideology. Asian countries need a deeper human culture that is tolerant and universal in its embrace. The ancient, the religious, the political and the economic of the countries can be built only on the happiness of each and of all. Few leaders measure up to this standard for they are often tempted by the easy road to power through pandering to racial, religious or cultural exclusivism. Asia requires great statesmen who can give the inspiring leadership for the formation and continued development of communities that are truly representative of the values of each group within it."

Our hope is that in Ceylon Mr. Dudley will soon rise to such a stature of statesmanship and inspiring leadership, and that many others will follow him.

any of the other participants in the Seminar, will come forward to elucidate some of the misgivings that have arisen in my mind, this with biblical authority wherever possible.

It was evident that at the beginning of the proceedings of the Seminar that there was a lack of "pupal participation!" The response to the prayers were "mumbblings", which had to be corrected by Mr. Mathiwa, the leader. This state of affairs is a normal occurrence in our Methodist congregations. Sad to say this is a touch-stone of the depth of Christian experience and the enthusiasm resulting therefrom. I say this mostly from my own days of pre-Christian (nominal) and Christian (real) revelation.

I am glad the writer himself was able to experience "the meaningful soul-stirring experience of the whole-hearted participation in worship". It need not, and should not, be temporary if all "beggars" are constant. There is no doubt that both leaders and scholars of some standing. They were from a Christian Institute of "Apostolic" background, an Ashram, "holding all their natural possessions in common", the elder being the Dean of the Institute and the younger also (a member—I believe). Before I comment on the proceedings themselves I would like to say that I believe that Bible teachings are for ever new. This I say with certainty:

- 1. The Holy Bible is the best seller as a book. This is so (strangely enough) even in America.
- 2. An article entitled "W're up to Deuteronomy?" written by a common or garden head of a household starts with the words "Our family has discovered a new book - it is called the Bible" - "Readers Digest" - August, 1967.

Sad to say there is a lack of appreciation of God's word in the modern Church as evidenced by the subject matter of the above article. This is out of context where this article is concerned. I commend the reading of the above article itself in the "Readers Digest" to interested persons.

To my mind, ethical principles are unchangeable as long as "God is still on the Throne". However, recounting the proceedings of the Seminar, for want of space, I would like to highlight only some of the teachings which would appear to me to be subtle "philosophy of men" (Colossians 2, 8). The Seminar was in four sessions.

The First Session

I do not disagree with the finding that repeated revolutions in the world—political, cultural, economic, scientific, religious etc., have had their impact on the Christian Church and the mental outlook of man, but I do disagree that as a consequence that the "Gems of truth" can be so distorted to suit the convenience of man.

(a) An outlook where the differences between the natural and supernatural wears thin with increasing revelation of God is very salutary. There is, however, the risk of such a procedure increasing the arrogance of man intellectually and an attempt at naturalising some of the mysteries of God.

What about miracles and prophecies for instance? The knowledgeable Christians are aware that the age of miracles is not past and this is certainly the age of fulfilment of some of the old and recent prophecies.

(b) We cannot place "modern man" on a pedestal by himself. Man, whether he be modern or ancient, as a human being is concerned mostly about mundane affairs. The people of all ages who have been concerned with international relationships are those devoted, at any rate, to a cause and always higher in religious stature than their compatriots.

(c) Man wanting to make his own idols and models for his guidance, I hope, was not advocated by the leader outside the ethical teachings in the Bible. Certainly this would not be Christian.

would not be universal. It certainly would apply to some of our present Churches which are "definitely" "Luddian" Revelation 3, 15, 16, et seq. There is, however, the grave risk of total loss of direction in life outside the Church than within it.

Second Session

(a) "All in your past is approved." According to the word of God all our past was blotted out on the Cross of Christ, the sin and the squalor of it. A life of sanctification is a new self in God, the Holy Spirit, and entirely in a future perspective. Under the circumstances "approved" would be an unfortunate and misleading word to use. It cannot be.

(b) The "word" comes to man as a "Seizure." The "word" itself would be unsubstantial unless it becomes flesh and dwells among us. This is the Comforter (Holy Spirit). It is not everyone who has the "Seizure" experience. St. Paul had his "seizure" on the road to Damascus, but he also had to meet Ananias in the quiet of his home. Acts 9, 10-19. Subsequently he retired to Arabia for 3 years, Gal. 1, 17-18. Moreover the seizure experience may not come "unexpectedly." This again would not appear to be universal. The real Christian experience is a matter of "graduating exercises" with time set aside each day for its cultivation. The growth of this experience pervades more and more time and increasing dependence on his living word.

(c) "Illusions of God's judgement and mercy." To my mind these two characteristics are components of the character of a personal, righteous God. I earnestly hope, perchance, that these were not dismissed as "illusions" but considered in the proper perspective of reality.

Third Session

I am happy about the happenings and thoughts expressed in this session. The "new image of the Church" described would appear to be a reversal of status quo ante or to the "back to the Bible" state of apostolic mission. Would to God that Christians today would completely surrender themselves to His will to be used as "instruments in His hands"! This leads to the permanent joy of inner security, not always solitary but even in the Christian Fellowship of kindred spirits. The modernistic liberal elements in the Church may look for security, rest and rewards and, if so, certainly have been disillusioned. But not so the Apostles of old times and even the present missionaries (the real ones), i.e., people like Dr. Albert Schweitzer, Dr. and Mrs. Paul Carlson and a host of other devoted ones. They certainly found the peace that passes all understanding.

Fourth Session

I would not comment on this except to say "we must pray as if everything depended on God, then work as if everything depended on us." "If new wine is put into old wine skins, the skins will burst". The old skins to my mind are our old selves in our capacity as Church members and Christian witnesses in modern society.

Let us renew them to contain the everlasting "new wine" of Christian experience.

Christ remains prophet, priest and king.

I Give the Glory to God.

Letter to the Editor

BUDDHIST PRIESTS ON PEACE MISSION

Sir,
Recently a number of Buddhist priests from the South came to Chankanel and made the public understand that they had come back to the island. They were affected by caste clashes, still, one wonders if their real purpose was not to convert the depressed class Tamils to Buddhism for political reasons with the help of the Red forces in the North. In their recent visit, they finalised with the leaders of the Buddhist for political build a Buddhist Vihara at Chankanel. They have also fixed a date to lay the foundation. Conversion by force is not what we need now. It is the gospel truth.

years for their usual sympathy. Later, they started to criticise with the help of the Red forces, the Buddhist priests, who were sent out of parts of Jaffna to convert the so-called minority Tamils to Buddhism. They tried to build schools to settle Buddhist, who live at all the temples and to do a large scale conversion in the North entirely for political reasons to help the Opposition Coalition Party to come to power at the next General Election. Mrs. Bandaranaike made for political ends and they did last time. This course of action will only help the Sinhalese to come to the North and in course of time to contest Parliamentary seats in Jaffna as well as in other parts of the island.

The R.L.F.P. Government under the late Mr. Bandaranaike was responsible for the "Emergency" in which thousands of innocent people lost their lives under most tragic circumstances for demanding their legitimate rights. How are they to be responsible for this occurrence? What makes this man low to sympathise with the majority Tamils and come here to make peace. Are they not ashamed to come here to make peace under the presence of making peace? How are they going to account to God for all this? The Tamil leaders are displaced, and quarrels, among themselves.

S. SUNDARARAJAM
The Women's Centre
This year's Women's Centre Anniversary was celebrated on Wednesday, March 13. It started with a Communion Service in the Chapel at 7.30 a.m. Musical and was conducted by the Rev. Sevasan Alfar—but there was a long jump to the afternoon activities. Government officers were invited to inaugurate March 19, and they forebode the serving of any food to a group of over 100 including the hosts and hostesses (in this case 30). Therefore, it seemed necessary to eliminate the usual tea. Hence the general celebration began only at 4 p.m.

The Prizes Service was led by Mrs. C. Diviyarajasinghe. The occasion was presided over by Mrs. K. S. Jayasinghe. A song "Back to the Bible" was sung by girls from Christal South and others by a group from Vaidikoddi. Mrs. Diviyarajasinghe, Jeevan Malar, Chandra Jayasingham, Nilini Arisatnam all had parts, while the message was given by Mrs. Shaktasinghe, Sarnasingham. An offering of money, pledges in praise was taken.

Then followed an inspection tour, to see the new hospital, "Arohanam", the guest unit, the Assembly Hall, "Pachavaram", the Home for older women; the welfare trust at the factory; and then the Exhibition set up by Mrs. Paul's dream. She had a living room, dining room, kitchen, bedroom, furnished with textile goods made at the Centre. Besides two tables loaded with other items.

The Public Meeting began a bit later in the evening, at 7.30. Mrs. E. G. Lockwood, President of the Board of Management was in the chair. After a beautiful hymn by Mrs. S. Jayasinghe, the Secretary, read her report. Six weavers in white saris, sang a lyric composed especially for the occasion by the Rev. Sevasan. Mr. J. Sarnasingham and very well they did, calling forth spontaneous applause.

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The Secretary's report was full of information. The completion of the local unit at Chankanel (No. 29/54529) was the big part event. The coming on July 1, 1968, of Dr. E. M. Thillayagam was the big news for the future.

The Textile Department does well with 7 regional centres planned under the leadership of Chankanel and Uduppiddy are over. Likela, and enthusiasm about its goods, and orders frequent enough to even delay the delivery. The Textile Department needs more skilled weavers, as the majority of the 20 girls are beginners.

The Home Department needs constant financial aid. The monthly board of Rs. 30 paid by each resident hardly meets the daily expenses. The Treasurer is faced by a crisis each month when she comes to pay about salaries for 2, day labour, electricity and food bills. The Treasurer must have (Rs. 30) back has been cut from 60 to 30). The Centre needs an extra Rs. 100 every month just for running expenses.

Then there's the rain-water being poured through the holes of the roof of the "Viharam" the need for a cement platform for the

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assembly hall, "Brown House" to be made ready for Dr. Thillayagam, and more.

This year's pledge sheets are being distributed to invite many to the support of the institution.

A printed "Accounting" for the New Hostel was submitted by Mrs. Lockwood, who had been responsible for the building. The aid made the large, sturdy, initial gift of Rs. 27,000 to the Anglican Mission, Diocese, N. S. W. Australia, through its Bishop, Mr. Hov. R. G. Arthur, had sent Rs. 200 raised. During a special fund of concern for others in the Rev. Mr. Selalahural furnished Rs. 1775.77, while from the 1965-67 interest on the Bookhouse, Dr. E. M. Thillayagam, Rs. 10,000. Both India, and Mr. Thillayagam in Malaysia sent Rs. 1,000. There were all raised over to the Methodist Contractors, Anti-Corruptive Pact, etc.

The Centre does not take children under twelve, who are babies, or mentally unstable women. Girls 12 welcome school-going weavers, 15 years old and over; aged has room for one child; woman when "Pachavaram" is repaired. It is hoped that facilities will be used for meetings for camps, conventions, and retreats.

The officers for 1968 are:
Mrs. M. A. Paul, Acting Manager;
Mrs. E. G. Lockwood, President;
Chairman of the Board of Management,
Textile Department, Mrs. E. S. Chelliah; Vice-President, Mrs. K. S. Jayasingham; Secretary, Mrs. G. S. Kanagasunderam, Treasurer.

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FROM FAR AND NEAR
THE FORTHCOMING W. C. C. ASSEMBLY

The President of the Republic of Zambia, the Hon. Kenneth Kaunda, has accepted an invitation from the World Council of Churches to address its Fourth Assembly to be held in Uppsala, Sweden, July 19-29. His address will be on the platform with British economist Barbara Ward (Lady Jackson) on the subject of "Rich and poor Nations".

Also scheduled to address the Assembly are: the Editor, a theologian from the Missouri Synod Lutheran Church, and a Pentecostal pastor. All three represent churches not members of the World Council. Their topic will be "Our Common Christian Witness".

The Roman Catholic speaker will be Fr. Mario Zucchi, editor-in-chief of "La Civiltà Cattolica", an Italian review published in Rome. Father Zucchi participated in the International Symposium on the Church in the Modern World and the Decree on the Apostolate of the Laity, which were approved by the Second Vatican Council.

The Missouri-Synod Lutheran is the Rev. Albert Bertram, professor at Concordia Theological Seminary in St. Louis, Missouri (USA). The name of the Pentecostalist is still to be announced.

"The Churches and Human Need" will be presented by the Hon. Z. K. Mathwa, Ambassador from Botswana to the United Nations, who was former Secretary for the World Council of Churches, joining him in the presentation on July 12 will be President of the Upanna Unit of Dresden, He is the official representative in East Germany for the Red Cross Relief Organization known as "Brot for the World". A member of the Synod of the United Evangelical Lutheran Church in Germany, he is Vice-President of the Diskordia Conference and a member of the Protestant Association for World Missions.

President Kenneth Kaunda is the son of a Christian missionary. His father was trained at Livingstonia in Malawi and was sent to Lubwa, Zambia, as an evangelist for the Church of Scotland. Kenneth Kaunda became a teacher and a pastor at Lubwa Training School. Later he held office in the Africa National Congress, the United National Congress Party, and the Front for Freedom Movement. He was Minister of Local Government and Social Welfare in Northern Rhodesia (Zambia) before becoming Zambia's President in 1964. He is the author of "Black Government, Zambia Shall be Free, Humanism in Africa, and Non-Violence".

Reporting to the Upanna Assembly by the 1968 World Conference on Church and Society will be Mr. M. M. Thibau, Director of the Christian Institute for the Study of Humanism and Society in Bangalore, India, who served as Chairman of the 1966 Conference. He will be joined by Professor Andre Duménil, who teaches at the Pontatit Theological Faculty in Paris.

An evening presentation on the Bible and the environment on the subject of nature the Archbishop of York, the Most Rev. Frederick Donald Coggan, and the Rev. John Mpaanyi of Kenya.